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priate, conclusion. In chap. 14 the author examines the principle of population in the communistic society, which is a subject hardly touched upon by Kropotkin. His conclusion is clearly in favor of collectivism. The ideal is the anarchistic communism, but it is an ideal which will never be reached—so he says—not even in a theoretical infinite. We fully agree with this conclusion.

A. AND H. HAMON.

The Principles of Relief. By EDWARD T. DEVINE, PH.D., LL.D.
New York: The Macmillan Co., 1904. Pp. 495.

One of the most competent leaders of intelligent philanthropy, a man with the highest academic equipment at the basis of a long, varied, and successful career in the administration of the Charity Organization Society of New York city, has done well to give to the public the ripe results of his reflections. While a certain amount of repetition of thoughts already published was inevitable in a systematic treatise, every chapter and paragraph has its justification. In Part I (pp. 1-181) there is a strong, clear, logical presentation of the essential "principles of relief," and it is here that we come in contact with the matured conclusions of a mind trained in modern scientific method as well as in the varied experiences of practical labors. The fundamental and most fruitful idea of this discussion is that there is a normal standard of living which can be known and approximately measured, and that all relief work is to be judged by its success in aiding social debtors to find their place in a normal and well-balanced life. Most citizens are able to attain this standard without special help from charity, but many others would either perish or become degraded without such assistance.

Following the clear statement of this central thought is a sane and convincing analysis of the regulative principles which should guide charitable persons and associations in their work. The groups of special problems are treated under the heads: elimination of disease, the housing problem, relief of families in homes, breaking up of families, dependent children, dependent adults, family desertion, intemperance, industrial displacement, immigration, discrimination in relief.

In Part II (pp. 185-266) is printed a most interesting and instructive collection of typical relief problems, taken mainly from cases recorded in the Registration Bureau of the New York Charity

Organization Society. Part III (pp. 269-357) is a sketch of certain aspects of relief; the English poor-law, and outdoor relief in America. Part IV (pp. 361-468) gives the story of relief methods at times of disasters—the Chicago fire, the Johnstown flood, etc. The criticism of the current belief that the reform of the poor-law in England in 1834 was the chief cause of better industrial conditions for the laborers is excellent, and the principle that such measures can be appreciated only in relation to the historical situation is sound. The author has set up a defense of material relief-giving which ought to correct the miser's bias and help the generous to feel that they are not foolish if they give bountifully, if they also give wisely; and no author has ever succeeded better in telling us what it is to give wisely.

There are certain points on which there is room for hesitation and question, although one may well pause before he challenges so eminent and careful an authority. Without going into details, one may mention the optimistic estimates of the need for relief, this need being measured by the standard set up by Dr. Devine himself. The facts of infant mortality, the numerous deaths from "starvation diseases," the miserably inadequate amounts doled out to needy families, the testimony of physicians, teachers, and missionaries, seem not to have due consideration in this book. Some of our leading workers in child-saving societies will not be ready to accept the estimates of cost, or the arguments which seem unduly favorable to institutional treatment, or the representation that the placing-out system is burdening the rural community in order to relieve the rich cities. The advice to churches to cease giving material relief runs counter to ancient traditions, but the author's argument deserves serious thought.

Looking back over the literature of charity produced during the last twenty years in America, we are bound to place this volume in the very front rank, with few companions in the specific field; and we must regard it as indispensable to the serious student of the general subject.

CHARLES RICHMOND HENDERSON.

Poverty. By ROBERT HUNTER. New York: The Macmillan Co., 1904. Pp. 382.

In his volume, entitled *Poverty*, Robert Hunter has rendered for the United States the same service which Frederick Engels rendered to England sixty years ago by the publication of his volume on *The*